1860
Rules
for
The Ch.
of
Christ
Second

PAPERS
OF
SHAKERS

274

OHIO
Union Village

Rules and Orders

for the

Church of Christs Second Appearing

established
by the

Ministry and Elders of the Church.

Revised and Reestablished by the same

New Lebanon
New York.

May 1860.

Preface.

Believers in Christ's second Appearing who are united in one body, posses one united and consecrated interest, and, therefore, must, in all things, and under all circumstances, be influenced, led and governed by one spirit, which is the Spirit of God, and be subject to one general law, which is the law of Christ, in this day of his second Appearing.

But, as this general law comprehends all that is necessary for the moral and religious government of Believers, so it is divided into a variety of statutes and rules which will apply to all general cases, and teach us our duty, in the various situations & relations to which we may be called.

The first and great command enjoined upon all Believers, is that we love the Lord our God with all our hearts, might, mind and strenght; and, the second is like unto it, that we love the Brethren and Sisters as ourselves.

Under the influence of the first, we shall always be obedient to our Parents, and Elders in the gospel; and, under the influence of the second, we shall do to all mankind, as we wish them to do unto us.

It may not be improper here to remark, that the orders and laws of Zion, relative to her separation from the spirit of the world within and without, and relative to confession and repentance of sin, and

reconciliation between dissenting parties, also to self denial, purity, and a proper intercourse between the sexes, and, the order of the anointing of God, and the transmission of the same to successors &c, are unchangable.

But those rules and regulations relative to health, economy and such as are the attendants of local circumstances, in the social connections of society; are subject to such modifications, amendments or repeals as circumstances require for the union and protection of the various societies and families throughout Zion.

And it is, consequently, the privilege and duty, of the lead, in each society and family, to add to, or diminish the number of such in this book, as their situation and circumstances require for the safety, union and protection of the people under their charge.

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Part II.

Section I.

Orders concerning the Duties of Trustees, Family Deacons and Deaconesses.

And the duties of other Members thereunto.

1. Believers must not run in debt to the world.

2. The order of the gospel requires Trustees, before making any heavy purchases, or sales, to ask counsel and obtain union of the Ministry and Elders of the church, or family over which they preside.

3. Believers should not require interest of each other on money borrowed to purchase the necessities or comforts of life.

4. Members should not purchase articles for themselves without the liberty of the Deacons or Deaconesses; each sex in their own order.

5. No new fashions concerning manufactures, clothing or wares of any kind may be introduced into any society of Believers without the sanction of the Ministry of the society; and, superfluous articles should not be purchased, or used by Believers.

Conditional Orders.

1. The family Deacons and Deaconesses are responsible to the Elders in all matters of importance, that come under their cognizance concerning the temporal business of the family.

2. Members employed to do business for the Trustees at home or abroad, must render a full and explicit account to them of all their expenditures and transaction when such duties are performed.

3. Where the order of the gospel is fully established, members should not apply to the office Deacons or Deaconesses, for needful articles of convenience, nor for money for the purchase of the same, but to the family Deacons or Deaconesses.

4. Brethren and Sisters have no liberty to make for themselves or for others, important accommodations or conveniences, without the union or consent of the Deacons or Deaconesses, each sex in its own order.

5. It is the duty of family Deacons and Deaconesses to dictate the cooks, and the duty of the Elders and Eldresses to see that good order is attented to concerning the same.

Supplement.

Important Counsels.

1. Trustees desiring the help of other members to do business for them, or, to perform any of their official duties at home or abroad must apply to the Elders for the same.

2. When two, or more are out together, they should, as far as consistent, both eat one lavern, and sleep in one room. And when walking the street, endeavor to kap together, as much as consistent.

3. Those who go out on busines for the Trustees, have no more right to buy, sell, bargain or trade for themselves in any way, than any other members of the family.

4. As the Trustes are called to be exemples of godliness, gospel plainness, prudence and good economy in temporal things, they should not purchase for themselves, or receive as a gift or a present to be kept by them, or at their place of residence, any article, or articles of conveniency that are superfluous, unnecessary; or such as are disowned in the church or family over which they preside as Trustees.

5. Trustees should attend to meetings with the family as far as their duties will possibly admit, as they need the union and strenght of the body of the family. They should also attend to meals with the family as far as possible, that they may know how to feel for their temporal needs and circumstances with regard to provisions.

6. When Believers resort to taverns and public places, they should not blend with the wicked, by uniting in unnecessary conversation, jesting and joking, talking upon politics with them, or disputing, or inquiring into things which serve to draw the sense from the pure way of God.

7. All Believers who go out among the world should observe as far as possible their order of kneeling at home, and should endeavor to kneel in prayer each day.

8. A supply of such small tools and articles as Sisters need, which Brethren make, should be made by order of the Deacons, and delivered to the family Deaconesses, to whom the Sisters should apply for the same when desired.

9. If Sisters desire tools, conveniencies, or articles of manufacture which come in the Brethrens line of business, and which it would require much time to make, they should apply to the family Deaconesses.

10. Family Deacons and Deaconesses should have the general oversight of all work done in the family for sale; and the general direction of persons employed at the same in union with the Trustees.

Section II.

Orders relative to Physicians.

1. Brethren should not apply medical aid to Sisters which are sick, without the knowledge of Sisters who stand in the lot with them; and the same rule applies to Sisters, where there are Brethren Physicians.

Counsels.

1. The Physicians should at all times hold themselves accountable to the Elders, with regard to the administration of medicine.

2. When an individual is so unwell as to be necessitated to resort to the place of the sick, the Physicians should make the case known to the Elders.

3. If any of the Brethren or Sisters need assistance in the medical line, they should apply to the Physicians of their own family, and their own sex, if there be such; and, if not, to such as are appointed, and give themselves up to their direction, as it respects their medical treatment. All, however, have liberty to request such medicines as they desire, but are counselled to abide the decision of the Physicians, whether it be suitable for them to have it or not.

4. It is advisable for Believers to avoid employing doctors of the world, except in some extreme cases; and, in such cases, the Ministry and Elders should decide whether it be proper or not.

Part II.

Section I.

Orders concerning the Confession of Sin.

and

Opening the Mind.

1. No Believer can be justified in keeping any sin covered, under any pretence whatever; But all are required to make confession thereof to those who are appointed in the order of God to hear them.

2. If any member should know of any sin or actual transgression of the law of Christ in any one of the family or society, and have reason to believe the same is not known, or has not been confessed in order, the member, to whom the matter is known is bound to reveal it to the Elders

so that sin may be put away, otherwise they participate in the guilt and condemnation thereof.

3. All Believers who ignorantly, carelessly or willfully, break the sacred orders of the gospel, are required to confess the same in the line of order, and this should be done before assembling to worship God.

4. All trials must be opened to those set in order to hear them, and, to no other person.

5. If any member not appointed to hear openings, attentively hears disorderly persons disclose their trials, or their disaffected feelings, concerning Ministry, Elders, Deacons, Brethren or Sisters, it is solemnly enjoined on such to make confession of the matter to their Elders, as a transgression of the order of God in hearing such openings.

6. No member of the family who may be admonished or reproved by the Elders for any fault whatever, is allowed to make any inquiry, or take any pains to find out by whom the matter was opened to the Elders.

7. Members should not go to the Ministry to open their minds without the knowledge of their Elders, unless the Ministry call upon them for that purpose, in which case it is their duty to be free. And if members manifest to their Elders a desire to see the Ministry, the Elders should make it known to the Ministry.

8. If any member should discover any violation of the law of Christ, or any thing contrary to the known precepts of the gospel in any person entrusted in any lot of care, either spiritual or temporal, however high or important their lot and calling may be, the person making the discovery is bound to make it known to the Ministry, or to some one that is appointed to hear openings.

9. If any person should be overcome with anger, so as to lay a Brother or Sister in the lie, or speak or act contrary to the gospel of Christ; or, by any means try to irritate, or wound the feelings of a Brother or Sister, they are not justified until restored by confession.

10. No member is allowed to present himself to worship God when under the condemnation of sin unconfessed. But, all are required to present themselves to worship with clean hands, pure hearts, and a justified conscience.

11. If Brethren have aught to open concerning any Sister, they must open it to their Elder Brethren, and, if Sisters have aught to open concerning any Brother, they must open it to their Elder Sisters.

Section II.

Orders concerning the Worship of God.

Attending to Meetings &c. &c.

1. All are required to attend meetings at the appointed time and no one may be absent from meetings without obtaining permission of the Elders for the same.

2. If any member is absent from meeting without the Elders knowledge and union, such an one should inform the Elders of the cause of absence the first opportunity after meeting.

Supplement.

Counsels &c.

1. All members, while sitting in retiring time, should sit erect, and in straight ranks.

2. All should attend to the reading of the hymn or anthem that is to be sung in meeting, which should always be read in retiring time, and none should have any conversation upon any thing, except it be very needful, neither should they sleep, or idly lounge away the time, or leave the room except it be very necessary.

3. All should go into meeting in the fear of God walking softly; or upon their toes, except unable to do so, and no one should have any talking, laughing, or hanging upon the railing while passing to or from meeting.

4. When Brethren or Sisters place themselves in a body in meeting for the worship of God, the ranks should be straight, not only to the right and left, but also forward and back; and

forwards ranks should always be as long as any of the rest; and by no means should there be vacancies in the ranks; it has a tendency to exile disunion.

5. Brethren and Sisters should not allow themselves to be gaping or yawning in meeting.

6. When any person is kneeling in devoted prayer, whether in meeting or elsewhere, all who are present should attend, and not be otherwise engaged.

7. Brethren and Sisters should repair to their rooms when the signal is given for that purpose, and retire in silence the appointed time, and labor for a sense of the gospel before attending meeting.

Section III.

Orders concerning the Sabbath.

1. No books, except the Bible and Believers publications may be read on the Sabbath, except by permission of the Elders. And Newspapers, Periodicals, Advertisments, Almanacks, Pamphlets, Literary, Scientific, Miscellaneous, Unreligious or worldly books of any kind should not be read on the Sabbath.

2. No kind of fermented liquors should be used on the Sabbath, except medicine administered by the Physicians.

3. There should be no riding out on the Sabbath unless duty requires.

4. Cloth for the wash should not be carried to the wash house on the Sabbath after sunrise until after supper at which time the Sisters may prepare them for washing:

5. No one should walk out on the Sabbath except on duty.

6. Cutting the hair, pairing of the nails, blacking or greasing of shoes or boots, and such like things should not be done on the Sabbath.

Supplement.

Conditional Orders.

1. There should be no baking of bread, cakes or pies, no frying of cakes, and no cooking of meat in any way on the Sabbath. Fruits and Vegetables should not be prepared for cooking on the Sabbath, neither should they be gathered unless in case of great necessity.

2. Shaving the head should not be done on the Sabbath

unless in case of great necessity; when it is quite inconsistant to avoid it.

3. Where there is dwelling house room provided, shops should not be frequented or occupied as a residence on the Sabbath, but when duty renders it necessary to visit them, the larry should be short as consistant.

4. Shop windows fronting the street should not be left open on the Sabbath, except on some needful occasion.

Counsels.

1. No labor should be performed on the Sabbath that can consistently be avoided, but all should keep the day holy and sacred unto the Lord.

2. Bathing, or showering if done on the Sabbath should be early in the morning except in case of sickness.

3 Loud or boisterous talking or laughing, also conversation upon politics, war, or worldly subjects in general, also telling worldly stories should be avoided on the Sabbath.

Section IV.

Orders concerning Christmas, and Days appointed by Government to be kept.

1. In conformity to the general practice of Christendom, so called, Believers should keep Christmas, and on this day should examine themselves in regard to their union with each other; and if hard feelings or grudges are found, they should this day be put away and reconciliation should be made, and union gained between such as have been dissensious, that the spirit of Christ may abide in every soul.

2. Christmas should be kept accordg like unto the Sabbath until sunset.

3. Days appointed by the government for fasting & prayer, and for thanksgiving are also required to be kept and regarded, and Believers should attend one meeting, and devote the remainder of the day in cleaning and putting things & apartments in order.

Section V.

Orders concerning intercourse between the Sexes.

1. The gospel strictly forbids all private union between the sexes, in any place, case, or under any circumstances whatever.

2. One Brother and one Sister must not be together alone at any time longer than to do a short and necessary duty or errand, and must not have private talk together at all which they desire to have unknown to their Elders; Neighbor should Brethren and Sisters touch each other unnecessarily.

3. Brethren and Sisters must not make presents to each other in a private manner.

4. Brethren and Sisters should not pass each other on the stairs.

5. Brethren and Sisters should not shake hands together.

6. Sisters must neither mend nor set buttons on Brethrens clothes while they have them on.

7. It is not allowable for Brethren and Sisters to give to, or swap with each other any tools, books, or clothing of any kind, without the knowledge and union of those who have charge of providing such things.

8. When Brethren go to Sisters rooms, or Sisters to Brethrens rooms, they should always rap at the door and wait to be bidden in.

9. Brethren and Sisters should not dress in garments belonging to the opposite sex, nor allow themselves to try on such garments.

Conditional Orders.

1. Brethren and Sisters should not work together much length of time, except on special occasions; and than in union with the Elders.

2. Brethren and Sisters should not write for each other or to eachother without liberty from the Elders.

3. If Brethren or Sisters need instruction in reading, writing or musije, or any other branches of literature or science, they must receive it from those of their own sex, or, by such persons as the Elders may appoint.

4. Brethren and Sisters should not go into each others appartments after evening meeting at night; except on some very needful occasion.

5. The Brethren should all leave their rooms while the Sisters are doing the necessary chores therein, unless prevented by sickness or infirmity.

6. When Sisters walk out into the fields, to the barns or brethrens shops there should be at least two in company; exceptions should be by liberty of the Elders.

Counsels.

1. Brethren should avoid shaking hands with women of the world, as far as consistant; and Sisters should in like manner avoid shaking hands with men of the world.

2. When Brethren go to Brethrens rooms, or Sisters to Sisters rooms, it is pretty to ask leave to enter, before entering rooms where they do not live.

3. Brethren or Sisters should avoid standing or sitting on the outside steps, platforms or in halls to hold lenghty conversation, either Brethren with Brethren, Sisters with Sisters, or of Brethren and Sisters together).

4. In times of meetings for worship, and in union, or singing meetings, there should be at leat five feet distance between the ranks of Brethren and Sisters, and no one should stand, or sit, in a lounging or awkward poisture).

5. All should attend union meetings at the appointed times, unless special duty requires them to be absent.

6. When consistent to avoid it. Brethren and Sisters shops should not be under one and the same roof.

7. It is not recommendable for Brethren to go to Sisters shops, or Sisters to Brethren shops for the purpose of partaking of melons, fruits or nuts &c.

8. Brethren and Sisters should avoid hanging their garments together.

Section VI.

Orders concering the Language of Believers.

1. All filthy stories and all conversation which tends to excite lustful sensations are directly contrary to the purity of the gospel and utterly forbidden; and whoever offends in this matter, must make confession before meeting, or stand behind all in the ranks when assembled for worship. All who hear or listen to such conversation are required to open it before meeting.

2. All telling of falsehoods evil speaking one of another backbiting or tattling, are utterly forbidden by the gospel.

3. No one should carry news from one to another, that will stir up and make mischief; or bring up faults and failings, that have been confessed and put away.

4. Believers should not compare their Brethren and Sisters to filthy vagabonds of the world.

5. Worldly titles should not be applied by Believers to their Brethren and Sisters.

6. When Brethren and Sisters ask a favor one of another, they should always ask in a becoming manner, as "Will you be so kind" &c. And when a kindness is received should return thanks respectfully, as "I thank you kindly."

7. When Believers hold conversation with those who have turned from the way of God, they should correctly report the same to their Elders.

8. No Believer should rehearse the mistakes or faults of any one, in the body or out, to those not having knowledge of the same, so as to hand them down from one generation to another.

Counsels.

1. Believers should not call nicknames, use bywords or worldly expressions; neither should they address each other with worldly titles.

2. Believers should avoid repeating the cursing and swearing of the world, when relating the stories of such language, or circumstances with which it was conected.

3. It is ungodly for Brethren and Sisters to threaten to reject their previledge in the way of God, and turning bak to the world.

Section VII.

Orders concerning the Furniture of Retiring Rooms.

1. No maps, charts, and no pictures or paintings should ever be hung up in retiring rooms; and no pictures, paintings or likenesses as Daguerrotypes &c. set in frames, or otherwise, should ever be kept by Believers. Modest advertisements may be put up in the Trustees office when necessary.

2. If any one mars, breaks or destroys any article of furniture in the retiring rooms, where they live, it is the duty of such to acknowledge the same to the deacons or deaconesses, as the case may be; and if possible to repair the injury.

Conditional Orders.

Newspapers should not be read in retiring rooms, except by special liberty of those set in order to give the same.

Counsels.

The furniture of dwelling rooms among Believers should be plain in style, and unembellished by stamps, flowers, printings or guildings of any kind. And looking glasses ought not to be purchased by Believers exceeding 12 by 20 inches.

Section VIII.

Orders concerning Books, Pamphlets and writings in general.

1. Very superfluously marbled or guilt books or papers should not be used among Believers.

2. Brethren and Sisters are not allowed to purchase or borrow books of the world or other families of Believers without the permission of the Elders of the Family with whom they live.

3. None should read books, when out among the world that are not allowed of among Believers. If the world should offer any Believer a book that would be allowed of, tho they might not have had liberty to get such a book, it would be better to get such a book than to give offence; but it should be shown to the Elders, before it is read or circulated.

4. No books, pamphlets or almenacks of any kind are allowed to be brot into the family without the knowledge and approbation of the Elders.

5. All letters received by any member, not set in order to transact business with the world or with other Believers, should invariably be shown to the Elders and this should be done before being shown or read to, or by any other person.

6. If any member should write a letter to send abroad it should be shown to the Elders before it is sealed or send away. But the Office Deacons are allowed to write or receive letters on temporal business only, without showing them to the Elders. But all communications written or received by them or any other person, not connected with business transactions, in the line of their official duties, should be shown to the Elders.

7. No Hymns, Anthems or Songs of any kind, or any other writings, except as before shown may be carried out or brot into the family without the knowledge and approbation of the Elders thereof.

Conditional Orders.

Newspapers should be subscribed for by those at the office as a general rule, and none should come into the family, except by the knowledge of the Elders.

Counsels.

One or two family journals should be kept by each family, in which all important occurrences, or business transactions of the family, aside from the office, should be registered.

Section IX.

Orders concerning going abroad & intercourse with the World.

1. When Believers need to go abroad, out of the line of their ordinary bussiness, they should obtain the union of their Elders. And persons employed to do bussiness should inform the Elders, if to be absent over night.

2. When members of the family need spending money they should apply to the family deacons, or those set in order for keeping the same, and to them a correct account of all expenses should be made when the money is returned.

3. It is not allowable for Believers to go into Museums, Theatres, or to attend caravans, or shows, to gratify curiosity.

4. One Brother and one Sister must not walk out or ride out together, without a third person; nor take with them for company

a child under ten years of age, for their only companion).
Any exceptions to this rule should be by special liberty of the Elders.

5. In families gathered into order, no members but those appointed for that purpose should keep money.

6. When Brethren and Sisters go from home, for a ride, for a visit, or, if absent over night on business, they should give the Elders an account of their proceedings and circumstances attending their journeys, when they return home.

Section X.

Orders concerning the Literary Education and Schooling of Children.

1. No members but those appointed by the lead may study Physic, Pharmacy, Anatomy, Surgery, Law &c. &c. And Phrenology; Mythology, Mesmerism, and such sciences as are foreign from Believers duty, should not be studied at all by Believers.

2. Spelling, Reading, Writing, Linnear Drawings, English Grammar, Composition, Arithmetic, Mensuration, the science of Agriculture, Agricultural Chemistrie, Physiology, A portion of History and Geography, Music, Moral Science, Good Manner, and True Religion, are sufficient as general school studies, for children among Believers.

Section XI.

Orders concerning the Dead.

1. When the Spirit is departing, and a person is breathing the last, all present should kneel in prayer.

2. It is sufficient to dress a male corps in a shirt and Shroud, a handkerchief, or a cravat, and muffler if necessary. And for a female add thereto a cap and collar.

Section XII.

Miscellaneous Orders.

1. All wrestling, scuffling, beating, striking or fighting, in any sense of the word, is utterly forbidden by the Gospel.

2. No persons may have private communications, written, spoken, or in action, intentionally secreted from their Elders.

3. No kind of ardent spirits may be drank by Believers, except by order of the Physicians.

4. It is an established order for Believers to kneel in prayer, on retiring to rest at night, and on rising in the morning.

5. It is an established order for Believers to kneel before and after eating, when at home and among themselves; and when among the world as far as consistent; and when kneeling in

prayer and thanksgiving all should close their eyes and devote their souls to God.

6. No unnecessary figuring or lettering, and no superfluity should be used in making tools or garments.

7. No writing with red ink should be done by way of embellishment.

8. No gilding may be put upon books manufactured by Believers; and no names of individuals may be lettered in gold leaf upon the outside covers of Books of any kind.

9. Boys under fifteen years of age should not make any use of guns, and the longer they let guns alone, the better, as hunting is not recommendable.

10. Fancy articles of any kind, or articles that are superfluously finished, trimmed or ornamented are not suitable for Believers and should not be purchased or used.

Conditional Orders.

1. All should rise in the morning at the signal given for that purpose, unless prevented by sickness or infirmity.

2. Brethren should leave their room within fifteen minutes after the signal time of rising in the morning; unless prevented by sickness or infirmity.

3. All who sleep in one and the same room should kneel, and retire to rest together, as far as consistant, but; if any desire to sit up to work, or for other purposes, they should get liberty of the Elders, and inform those with whom they lodge.

4. There should be no talking, after retiring to rest at night, except on some important occasion.

5. Those appointed caretakers of dwelling rooms are responsible that good order is maintained therein, and that disorder is reported to the Elders.

6. Visiting between the world and Believers should be done at the Office, in familys where there is one; except otherwise directed by the Elders.

7. Brethren and Sisters should not give away any of their garments, or locks, without the union of the Deacons or Deaconesses, Taylors or Tayloresses, who have charge of providing such things.

Counsels.

1. Where public stores are kept the place of storage should be secured by locks and keys.

2. Cider if kept at all should be secured by lock and kept under the charge of some suitable person.

3. When Brethren or Sisters wish to make presents to their friends among believers or elsewere, they should obtain liberty of their Elders and those first in temporal care to do so.

Part III.

Concerning Temporal Economy.

Section I.

Of Prudence, Neadness &c.

1. No kind of liquid matter should be thrown out of the windows of painted buildings, and no apple pearings, nor the refuse of any kind of fruit should be thrown out at the windows of the dwelling house or shops, into the dooryards or streets.

2. Brethren or Sisters should not throw away their old shoes, boots, socks, or garments; but, they should be shown to those who have the charge of such things, to be disposed of as they deem proper.

3. Flowers, fruit trees or shrubbery should not be set around, or adjacent to dwelling houses or shops, which occupy a front position.

Counsels &c.

1. No kind of filthy rubbish may be left to remain around the dwellings, shops, nor in the door yards or streets, in front of the dwelling houses or shops.

2. All the gates should be closed on Saturday nights in the summer, and workrooms should be swept; the work and tools should be put in order, and safely secured from thieves and fire.

3. When a pan of glass get broken in a front window, it must be mended before the sabbath.

Section II.

Orders to prevent loss by Fire.

1. No person should carry fire about the dooryards or among the buildings, unless safely secured in a lantern, firelock or other safe vessel.

2. No one may enter a closet, clothesroom, or other by place, not frequented, with an open light.

3. Lighted lamps or candles must not be carried to the barns or other outbuildings unless enclosed in a lanthern, and no lanterns are allowed to be carried into haymows, nor to be opened in the barns, nor in any place where sparks would be liable to set any thing on fire.

4. No lighted lamps or candles may be held over chests, drawers, shaving baskets and such like places.

5. No one may go to chests of clothing, drawers, shaving baskets, woodboxes, closets, or back and by places, while smoking; neither may they empty their pipes in spitboxes, nor go to smoke in uninhabited rooms.

6. It is not allowable to go out of doors any where among the buildings with lighted pipes; and it is better not to smoke at all.

7. It is not allowable to boil oil or varnish in our buildings any where.

8. No ashes should be emptied into their place of deposit after 7 O'clock in the afternoon; neither may ashes ever be taken up in a wooden vessel; and ashevessels should not be set or hung on woodboxes, or near shaving baskets, with ashes in them.

9. The snuff of a burning lamp or candle should never be dropped into spitboxes where there is sawdust, or any combustible matter.

10. Spitboxes should not be left under the stove hearth at any time.

11. When a room is left for the night, or much lenght of time, the stove door should be shut, if there is fire in it, and the place secured from fire.

Counsels.

Chimneys should be burned out once a year, and at a time, when the roofs are sufficiently wet to prevent taking fire.

Section III.

Orders concerning Beasts.

1. No Believer is allowed to play with cats and dogs, it is strictly forbidden; neither should they make roommates of them, nor make unnecessary freedom with any of the beasts of the field.

2. No dogs may be kept in any family that is gathered into order.

3. No beasts belonging to the people of God may be left to suffer with hunger, thirst or cold, in consequence of neglect on the part of those who have the care of such beasts, but all should be kept in their proper places and be properly attended to according to need.

4. No beasts or any living thing may be wantonly pained, injured or tortured; and no living being should be corrected or chastened in a passion.

Counsels.

1. Horses and cattle must not feed or run together in one pasture.

2. Beasts should not be called by the given or christen names of persons.

Section IV.

Concerning the Order of the Natural Creation.

1. Different species of trees and plants may not be engrafted or budded upon each other, except pears, which may be engrafted upon the quince.

2. The different species of animals should also be kept distinct each in its own order.

3. No fowls may be set on the eggs of fowls of different kinds.

Counsels.

Believers should not spend their time in cultivating fruits and plants, not adapted to the climate in which they live.

Section V.

Orders concerning Building Painting &c.

1. Beadings, mouldings and cornishings, which are merely for fancy may not be made by Believers.

2. Odd, or fanciful styles of architecture, may not be used among Believers; neither should any deviate widely from the common styles of building, without the union of the Ministry & Elders.

Counsels.

1. It is advisable to paint meetinghouses white without and of a bluish shade within for the sake of uniformity. Dwellings should also be as near uniform in color as consistent, and shops in like manner should be uniform as far as

practicable, and a little darker than dwellings.

2. For uniformity it is advised for dwellinghousefloors, if stained at all, to be of a reddish yellow.

3. Back buildings as barns, woodhouses &c. if painted at all, should be of a darker hue than dwellings, or shops; as Red, Brown, Umber, Leadcolor, Chocolate, or some such modest color; But when such buildings front the street, or command a sightly aspect, they should be painted like shops.

4. It is imprudent and unadvisable, to paint such articles as come to ready wear, so as to wear out, before they rust out.

Section VI.

Miscellaneous Counsels.

1. Brethren and Sisters should avoid thronging the Office to visit Believers late in the evening, or as they are about to return home.

2. Members should not tell the gifts, or peculiar regulations of the family in which they live to other familys.

3. Brethren and Sisters should not leave their companions in employ, to be gone over half an hour, without giving them information where they are going.

4. Lenghty conversations should not be held in the street, if consistent to avoid it.

5. It is unsafe and therefore improper, to redrill a hole in a rock, when it is charged for blasting.

6. It is advisable for Believers to abstain from all kind of fermented liquors as a beverage.

7. Buildings which get out of repair, should be repaired soon, or taken away.

8. Doors and gates should not be left swinging, but kept either shut, or fastened open.

9. Curtains should not be left in such a manner as to be blown out at the windows.

10. It is unsafe to leave any kind of garments or yarn, or cloth, spread or hung out over night, unless it is watched.

11. It is uncleanly for Brethren and Sisters to spit out at the windows, on the floors, walks, cellar bottoms or sinks.

12. It is unsafe to shoot with guns near the barns or other buildings, unless the wadding be of leather shavings, or something not liable to take fire.

13. It is unadvisable to use locks and keys in the dwelling house, except where public stores are to be kept; and no false locks should be used in the dwelling house, or any private possession.

14. It is uncleanly to allow cattle or sheep to feed in the door yards, and they should not be driven carelessly thro them, and it is a good rule to mow door yards twice a year.

15. It is improper to cut up the dooryards in little cross paths and byroads, but, when consistent, all should keep on the walks.

16. When Brethren or Sisters are about the farm, and pass thro bars or gates, they should always leave them closed, unless they find them evidently left open on purpose; And, when Brethren are about the farm and find gates open, bars down, or fences broken down they should put them in order, if consistent, and, if not, inform those set in order, to take care of them, on their return home.

17. All implements of labor, carts, waggons, sleighs, sleds &c. &c. should be put in their proper places on Saturday night, and as far as consistent, every night, and all of these things should be done in season to retire at the time appointed if possible.

18. No kind of Beasts, Birds &c. &c. should be kept for mere curiosity, or for the sake of fancy or show.

19. When Believers enter the dwellinghouse, they should walk softly and in the fear of God.

20. Slamming doors, or gates should not be practiced by Believers

21. Believers should avoid lounching in the windows, or leaning on the

windowstools as if they were asleep, or gazing out at passers by, and particularly on the Sabbath.

22. If a Brother or Sister be missing at the dining table, the place should be immediately filled.

23. No one should allow himself to pass carlessly over small and useful things as a nail, pin &c., thinking it too small to pick up, and save; for our heavenly Father may consider such too small to bestow a blessing upon.

24. When Brethren and Sisters are assembled to sing, or support union, no one should read aloud without the request or consent of the company, lest some greater gift should be obstructed.

25. When any one is out of health, such should not defer applying to the Physicians until saturday night or sabbath day for the purpose of saving time for temporal employment.

26. Brethren should not prevent themselves to support union with the Sisters, when they have aught one against another, and Sisters should not present themselves to support union with the Brethren, when they have aught one against another.

27. Believers should not keep any beast that needs an extravagant portion of whipping or beating; but such had better be sold to the children of this world, or killed.

28. No one should be sleeping in meeting time or be gazing at spectators in public meeting.

29. Rocking chairs should not be used in Singing meeting.

30. All should avoid unnecessarily frequenting the rooms wherein they do not live except on duty.

31. Believers should not keep pots of flowers in or around dwelling houses or shops.

Conclusion.

Whoever knowingly or willfully breaks the order of the gospel, should feel that they have sinned in that thing, and should feel themselves solemnly obligated to confess it and put it away in the line of Order.

The Elders of every family throughout Zion should keep a record of the Orders contained in this book, or such a portion of them as the Ministry deem suitable for, and adapted to the family over which they are called to preside, and the same should be frequently read or spoken to the family. Perhaps the more judicious way to make a suitable and lasting impression upon the minds of the people, would be to read one Section of them only at one meeting; thus confining the attention to one subject. It is very important that every Believer should get an understanding of the Order which they are called to keep.

Mother Lucys Sayings.

Spoken at different times and Under various Circumstances.

Young people must not expect to please themselves with every fancy; or think tho have every notion, that they would naturally want, or to have their own ways; but they must remember that they are called to be exemplary in all things.

Brethren and Sisters, you hear a great deal about the cross, perhaps a great deal more than you want to hear many times, but every one ought to consider that all they have gained towards the kingdom of heaven is by the daily cross; and all who do not carry this daily cross in all their thots, words and actions, cannot travel in the way of God.

Some think they have harder times, and their crosses are greater than others, but such ought to consider, whether there is not something in them which needs greater crosses to subdue, and then don't you flounce or frown, until you see whether you do not need all you have and more.

Brethren and Sisters. I feel many times you would trample on the laws of Zion and would go one side of Order, to satisfy some inclination in yourselves. Such as you call little orders you pass by, and will say "By and by, when Mother and the Elders are gone, "Why, we did so when Mother was here; why cannot we do so now? If they allowed such things, who can blame us?

But I want you to remember, such things are not allowed; we do not allow of disorder.

Mother on speaking to her children on Christmas said "If there are any hard feelings, difficulties, or any thing so great that it cannot be settled to day, it ought to be done to morrow; and, if you cannot get hold of a forgiving spirit, do sell all that you have, and buy it; you have enough to part with, if you will.

I desire there may be none, neither male nor female, but that labor to be peacemakers; I can sense very clearly the reward of the peacemaker; You had better sacrifise a great deal than not to keep peace, Brethren and Sisters. You must not take offence, nor give offence; if any one will take offence, they will give offence, and if they will give an offence they will take an offence. If you break the precious laws of Christ you get off the christian ground.

This I call a sacrifice, to give up and to hate our nasty natures, natural dispositions and ugly appetites, with which we were all born into the world. And who is there that will flinch or give back, because the way is so straight?

I hope there are none. I do not glory in my profession. I would as willingly be a Jew as a Shaker, unless I live a godly life. I might as well be a Jew as to profess to be a follower of Christ, and not be one.

I do not know but I have a different understanding of the gospel, and about the way of God, from what some of you have. I thot, when I first heard the gospel that I must give up every kind of evil. I thot, that old ugly was going to be rejected. I expected to give up pride, covetousness, deceit, lying and every bad thing, if I ever went to heaven. And if you think you can give way to backbiting, anger, crabbed crooked ways, and whatever an evil nature may lead you to, and think you are going to heaven, I want no such Heaven.

If there are any who have a disposition too good, too nice, and too pretty to be destroyed, they ought to let it be known, that we need not expect so much of them; but, my natural make is none too good to die; I do not want to save it. I hate my old natural disposition, and I find need of the cross.

You ought to have love and union to each other, a godly union, which is very different from a fleshly union. I desire you would speak to each other in the new tongue, and not let the old tongue bear any rule. Just as much as you give way to the old tongue, to chafe and gall each other, just so much you are defiled.

Those who have the spirit of Christ are meek and submissive and humble, it makes them simple like children; willing to do anything, to find the favor of God.

I want you to consider how mean and poor you are without the gift of God, this does not lift you up and make you proud and disdain submission, neighter will it make you feel cast down, or dispised, but by it you will feel confidence and peace.
But this great big sense makes one feel hateful, it makes one look contemptable, I can almost always tell a person who feels big wherever I see such a one.

I can love and bless all, I feel that the Brethren and Sisters are my interest, and that I am theirs; I feel that I cannot do without them, nor they without me. I desire that none would excuse themselves that they cannot bless, because there is something in the way, there is always room enough to bless.

I feel more concerned about the union than almost anything else. I desire you all to watch yourseves in this point, it is a matter of that all can understand. There are none of you so strong, that you can divide and separate out, without loss. You cannot go to heaven alone; but you can be lost alone. I believe disunion will be the overthrow of many souls yet. But if any souls are lost, they will

have to come down, and acknowledge their own folly and guilt.

If any feel as tho they would not have their natures spoiled, they ought to step back and not unite with the rest in worship.

There is a daily duty to do; that is, for the Brethren to be kind to the Brethren, Sisters kind to the Sisters and Brethren and Sisters kind to each other. You ought to be very careful how you speak to each other; speak lovingly one to another, according to the simplicity of the gospel.

Mother Lucy; in speaking to a company of young Brethren and Sisters, said " I was taught, when I was a young Believer, that I had better eat my fingers off, than to speak, or feel against those who were before me in travel in the way of God; and it is really so, and you must not do it.

And again said Mother, you must all labor to keep good order, for it is your protection. The orders of God seem hard to a carnal mind, but I should say that there are not many, if any here present so young; but that they may see and feel the necessity of keeping good order.

To my sense Believers are held together in union by a golden chain, this chain is composed of the gifts and orders of God, and every order is a link in this chain; and if you break any of these orders, you break this chain, and are exposed to be led astray: But while you are careful to keep the gifts and Orders of God, you are

surrounded by this golden chain, and are secure from all evil."

The last sentence was spoken by Mother, about fifteen days before her decease.

Certificate.

Copy.

We the present Ministry of the Church of Christ in New Lebanon and Watervliet, do solemnly, own & acknowledge our full faith in, and approbation of the foregoing rules, Orders, and Counsels, which have been given and established by our gospel parents, and by their successors, the Ministry and Elders.

And we do solemnly promise, in the presence of God and our heavenly Parents, faithfully to support and maintain the same from this time henceforth and forever, as far as wisdom will permit.

In testimony whereof we thankfully set our names and affix our seals, this first day of May, one thousand eight hundred and sixty.

Daniel Boler. (L. S.)
Giles B. Avery. (L. S.)
Betsy Bates. (L. S.)
Eliza Ann Taylor. (L. S.)

Journals & Church Orders

PAPERS OF SHAKERS
275
OHIO
Senior Village

Queries

Is Christ our Example?

Were the voluntary acts of his ministry performed as examples to his followers or disciples?

Did he suffer himself to be baptized in the river of Jordan as an example to be followed by them?

What class of people had the promise of being baptized with the Holy Ghost? And what class of people had the promise of being baptized with fire?

Did Christ command his apostles to teach and baptize all nations? What were they to teach, and what did they teach under that commission?

What did they baptize in or with? Was it in water, in fire, or in spirit?

Did Christ say that he that believeth and is baptized shall be saved? and what salvation is promised on the condition of belief and baptism?

On what other terms did Christ offer salvation or authorize it to be offered or taught by his Apostles under his last commission?

In acting under that commission, did they baptize believers in water, in spirit, or in fire for the remission of sins? —

"And when they believed Philip preaching the things concerning the Kingdom of God in the name of Christ they were baptized both men and women—" Was it in spirit, in fire, or in water?

We are told that as many as were baptized into Christ put on Christ. How were they baptized into Christ? If in water how can we put on Christ in any other way?

If as Noah was saved by water by the ark, &

we are told that baptism is the antitype (or the like figure) of the ark by which we are saved by water by the resurrection of Christ—what other means has been provided by the resurrection of Christ by which we can be saved or have the promise of salvation?

Did Christ and do his Apostles positively command believers in him to be baptized?

In submitting to baptism do we obey a command of Christ & also of his Apostles?

Is Christ the author of eternal salvation to them that obey him? If so, how are those to be saved who do not obey his positive commands?

Was not Christ first acknowledged to be the Son of God after he was baptized for our example in water? And where in the New Testament are any acknowledged under the commission to be followers or disciples of Christ until after they have followed that example by being baptized in water in his name? (See Note C.)

Are the whole of the commands of Christ

and his Apostles binding on his followers, or only a part? If only a part what part? —

(See Note B.) (See Note A.) Last page. —

Is Christ our Example?

Certainly. "If any man would be my disciple let him deny himself, take up his daily cross and follow me. I am the way the truth and the life: No man cometh to the Father but by me." It follows then that the precepts and examples of Christ are indispensibly the rule of life for every one who would be his disciple. Yet he has some things that we cannot do, such as his miracles, unless by the special gift and power of God we may be called to perform them; these things however are not committed to the agency of man. Neither are we required to follow his examples in going up to Jerusalem to keep the pass over, nor in keeping the whole law of Moses. But he required of all, as the only condition of being his disciples that they

voluntarily deny themselves, and take up their daily cross against the world and all its lust;— this is committed to the agency of man. and to forsake all that constitutes the life and element of man in nature, was strictly required of the disciple, but he never once named water baptism as a condition. If it is so important why did he leave it out?

Are not those who contend for water Baptism as a saving ordinance, amalgamated with the spirit, life and elements of a lost world which the Apostle declares lieth in the wicked one? D. they not manifest this (notwithstanding their baptism) by taking part in its politics, honors and offices of power and trust? If so, are they not of the world and out of the kingdom of Christ, for he saith "my kingdom is not of the world"? and is not the man or the body of men, whose glory and whose confidence is in, and only in that Baptism which crucifies them unto those things, far before them, though never immersed in water? and by coming out from such

things, do they not give an evidence that they are not of the world, even as he is not of the world; being baptized unto Christ they are baptized unto his death, a death which all the practice of outward ceremonies can never accomplish.—

Christ says of his disciples to his Father: "I have given them thy word and the world hateth them, because they are not of the world". If this was the word to baptize with water, does the world hate those who have it? Certainly not, for it has become popular in the world, so much so, that few object to the matter though they dispute much about the manner—thus showing its popularity.

To the Question "Were the voluntary acts of his Ministry performed as examples to his followers or disciples" We would remark: That to those who believe Christ was God this must appear a strange question. Does God do acts involuntarily? And so likewise must it appear to those who believe that he was directed by the Divine Spirit, for if so must not all his acts be agreeable to the will

of God? and performed by voluntary obedience one as well as another. If not, then he is not our example, for nothing that is not done in obedience to the will of God can lead to his kingdom. If the word "voluntary" was here put to leave out of the question his circumcission &c. we must remark, that to us no reason appears why this should not remain an example, as much as any ceremonial act performed by him under the Law.

For as the Apostle declares "he was made under the Law, to redeem them that were under the Law;" and as he came under the Law, so he fulfilled the whole Law. Not, however, to confirm the Law as the rule of life for his followers, but to magnify it, and make it honorable as the requirement of God according to the dispensation in which it was given, which consisted in meats and drinks and diverse washings and carnal ordinances imposed on them till the time of reformation.

The time of this reformation commenced with Christ, for until then, they were kept

shut up under the Law as their schoolmaster. But after the faith of Christ came they were no longer under the schoolmaster. The Law was but the shadow of good things to come, but could never make the comers thereunto perfect; but untill the Law was fulfilled it could not be taken away, but must stand as a ministration of condemnation, as being the schoolmaster to lead to Christ, which had not in its real nature and spirit ever been obeyed: therefore the way to the Kingdom of Heaven could not be opened, for Christ said, "untill heaven and earth pass away one jot or tittle of the Law shall not pass away, till all be fulfilled". He came therefore, not to destroy the Law but to fulfill it

None ever perfectly fulfilled the Law till Jesus Christ did it. When therefore he had done this, is it either scriptural or reasonable to suppose that he thereby established all its shadowy ceremonies and ordinancies as the rule of life for his followers? In no wise,

for he was the "end of the Law for righteousness to every one that believeth" – that is to every disciple. When he had fulfilled the Law, he then blotted out the hand writing of ordinances, because it stood as a Law of condemnation – this he "took out of the way nailing it to the cross". Therefore when Jesus Christ had fulfilled the Law, he took away all its carnal ordinances and ceremonies – its divine washings or baptisms with the rest – and substituted instead his self-denying cross for all his followers; and there can be no reason given, why baptism with water should be retained more than circumcision, sacrifices and all other ceremonies of the Law, for he fulfilled them all without exception, and ever after neither commanded nor practiced water baptism during his whole Ministry.

True he was baptized with water by John, but this was while he was fulfilling the requirements of the Schoolmaster, and before commencing his

own Ministry. John came under the Law; he was a Levitical priest, and as the Jews were required by the Law to wash—that is to baptize when legally unclean, John declared them all unclean and called them to be baptized, that is washed in the figurative river of Judgment, as a shadow of that soul-cleansing sin-consuming washing of regeneration that was at hand.

As the mission of John closed the dispensation of the figurative Law and was a medium to introduce the Savior into his mission, to begin his Law of the spirit of life or dispensation of the new Covenant, Jesus before entering upon that mission, to fulfill the chain of all righteousness which joins every preceeding dispensation of the work of God to the succeeding which is always superior suffered himself to be baptized by John in that figurative rite.

John saw by the operation of the spirit that Jesus was greater than he and that he would

introduced a far more important baptism.
"I indeed baptize you with water unto repentance" said he to the people "but he that cometh after, is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire." Here it would seem that greatest of all Baptists gives so clear a distinction between his baptism and the baptism of Christ, that no rational mind need remain ignorant of the truth, or not see that one was the shadow of the other.

When Jesus was baptized by John "he went up straitway out of the water, and the heavens were opened unto him, and he saw the spirit of God or the Holy Ghost descending in bodily shape like a dove and lighting upon him and a voice from heaven was heard saying: "This is my beloved Son in whoom I am well pleased." John bare record that he saw the spirit from heaven like a dove descend and abide upon Jesus, and that this was the sign

given him that Jesus should baptize with the Holy Ghost, and thenceforth he testifies that this was the Son of God - "The Lamb of God that taketh away the sin of the world"

Here commenced the ministry of Jesus Christ: when he was baptized by the Holy Ghost and declared from heaven to be the Son of God.

After his baptism with water, he was specially ordained of God, and was introduced by John his forerunner, as a finisher of the dispensation of shadows: as the author of a new dispensation and of a spiritual work, whose baptism John declared should be of the Holy Ghost, leavening its subjects more and more into the Father, into the Son and into the Holy Ghost. From that period the baptism of Christ has been in the Spirit and never after was he ever baptized by any one in water, neither was any one baptized in water by him.

There are those in the world who are

called Ministers of the gospel, but do men speak of the acts of their Ministry as performed after they are ordained and introduced into their Ministry or before?

Doubtless it will be said: the former. The question then is conclusively settled whether or not any act of Water baptism performed by Christ in his Ministry is an example for his disciples to follow: for he never performed a single act of the kind during the whole of his Ministry. and no reason can be given why they should follow him in water baptism or washing with water as performed by him under the Law, any more than in keeping the whole Law, which by him was fulfilled in every jot and tittle.

True his disciples baptized with water, but let it be considered that previously they had been Christs Disciples. and as the baptism of the Holy Ghost

had not been yet revealed to them they knew nothing further in this matter than the ceremonies of the Law. Hence Jesus suffered them so to do to accommodate their weakness and ignorance, in the same manner and from the same necessity that he spake the word unto them as they were able to bear it.

It is worthy of remark that Evangelist takes particular notice that "Jesus baptized not but his disciples." We can assign no other reason for this, than that he meant thereby to show that this baptizing with water was not the true baptism of Christ. And as soon as this was spread abroad Jesus left Judea and departed into Galilee as though unwilling to sanction the practice.

With regard to the question "What class of people he promised should be baptized with the Holy Ghost and fire".

(for these are inseperably connected) the answer is plain, if he promised it to all his followers or true disciples, for he made no distinction. When he commanded his disciples to wait at Jerusalem until they received the promise of the Father which they had heard of him, he said unto them all: "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence" This promise was fulfilled upon the whole church at the day of Penticost (See Acts Chap. 11) But another question is asked. "What did Christ command his disciples to teach? - answer: "All power is given unto me in Heaven and in earth, Go ye therefore and teach all nations, baptizing them &c. - teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world." This they taught, and this

they practiced.

But why did Christ promise to be always with them? Was it not to confirm them and more deeply impress that which he had already declared? That without him they could do nothing. — That in him it was they must act — that in or with him it was they must baptize, and not in the spirit of the world, nor with any other baptism than that which they were yet to wait for a while, to be given them from on high.

Now if it was the baptism of John, or water baptism, why wait for it? Had it not already been given, and with it had they not baptized? Certainly, and thereby they had been witnesses unto John and his baptisms, but not yet witnesses unto Christ and unto his baptism. For said he "Ye shall receive power after the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem

and in all Judea ("Where John had baptized them) and unto the uttermost parts of the Earth". By this it appears that they were soon to receive and be witnesses of that substances, of which heretofore they knew only the shadow. When, therefore, they had received the baptism of the Holy Ghost, it made them "able Ministers of the New Testament" "not of the letter — shadow — but of the spirit. and though the Ministration of John had been them as a burning and shining light, and as a shadow, was glorious, yet, when they received the substance, it ceased to be glorious by reason of the glory that excelled: and never after did they baptize with the figurative baptism by any command of Christ, nor indeed not at all except to accommodate those Judaizing converts whose strong prejudices sought to carry along both the Law & the gospel. Who deemed

it necessary to keep the Law of Moses in order to obtain salvation. For this cause they kept the whole Law for a time as may appear from Acts XXI, 20: "Thou seest, brother, how many thousands of the Jews there are which believe and they are all zealous of the Law." And they advised Paul to do deeds of the Law, that the Jews might be convinced that he "walked orderly and kept the Law." But these things were no where commanded by Christ; and the Apostle had previously, by the direction of the Holy Ghost, released the Gentile converts from all such obligations. It will therefore appear that they did this as a matter of expediency to accommodate the feelings of the Jews, as they did also John's baptism, when that was practiced; for it is not disputed that the Apostles, at least for a time, used water baptism, but, as shown above, it

was ever only as a matter of expediency.

But in establishing the point that water baptism is the door of entrance into the Christian Church, there appears an insurmountable difficulty. Who, it would be asked, first opened this door, and by whoom was it handed down? Surely it will not be said, it was John the Baptist; for it has already shown clearly that he came under the Law and was never a minister of the New Covenant. If it be said, Jesus Christ, the contrary can easily be made to appear, for his water baptism certainly took place before he was a minister of the New Covenant, so neither did he practice it as an example for a minister of the New Covenant.

The keys of the Kingdom of Heaven, which Christ gave to his Apostles, he never received from John, for he declared that the least in the Kingdom of Heaven

was "greater than he," consequently John was not in that Kingdom. But Jesus, being baptized with the Holy Ghost, could preach the King dom of Heaven present & himself as the way, the truth and the life, and the only door of entrance & way to his heavenly Father. The Apostles and primitive christians having been baptized by him with the Holy Ghost, and receiving from him that glory which was given him of the Father, the foundation for the Christian Church was laid.

Christ had promised to build his Church upon "this rock," that is, that is upon the revelation of God by which Peter knew Christ; and by that baptism was the promise of Christ fulfilled. And that this baptism contained the keys of the kingdom whereby the door is opend into the kingdom of Heaven, which is the true Church, is evident; for by it they had power

to loose and power to bind, and could administer the same power, to all others who would receive it thereby be made able to enter the Church and by obedience be bound as members of the one body of Christ, or by disobedience be loosed from that body, and return again to the weak and beggarly elements of the world.

This baptism of the Holy Ghost all the members of the body received, through those to whom it had previously been given, and when they had become subjects of it, a portion of the same gifts of the Holy Spirit was manifested in them as were given to those through whom the foundation of the Church was laid. And none were ever accounted members of that Church until they had received a measure of that baptism.

For St Paul says "The manifestation of the Spirit is given to every man to profit withal" — that is, with the whole body. —

Consequently, until they receive this baptism, no one can be a true member of Christs Body, but must remain a natural creature, for the things of God knoweth no man but by the Spirit of God.

Again if Christ sent his disciples to baptize with water, and made it a good institution, it would certainly follow, according to his promises, that all who believe and receive it are saved from their sins; but inasmuch as no such salvation appears as the consequence, we must conclude either that the promise fails, or that a more efficient faith and baptism must be looked for.

We would further remark, that if water baptism be a gospel institution and the only entrance into the Church as many suppose, Why did St. Paul thank God that he had baptized no more, and that Christ had not sent him to baptize,

but to preach the gospel. Can we suppose that he could preach the gospel— declare the whole counsel of God— and be thankful that he had done no more of this, if it had been so essential to Salvation? Certainly not. But Paul baptized with the Holy Spirit, and this he could not have done had he not been commissioned and sent for that purpose; for those whoom he baptized were recipients of the same gifts as at the day of Pentecost. See Gal III. 2–5. and many other places, where he says he administered the spirit to them, that is baptized them therewith.

But there are some, who, while they admit the baptism of the Spirit, still contend that water baptism is essential. For this however, they produce no more reason than did the Judaizing Christians, when they taught the Gentile converts, that except

they were circumcised and kept the Law, they could not be saved". But, as in that case, the contrary was settled in the controversy by the Holy Ghost. so also, we think, in this, for by the Holy Spirit the Apostle declares "there is one faith, one Lord and one baptism, and that by one spirit are we baptized into one body, whether Jew or Gentile, whether bond or free, and have all been made to drink into one spirit." See the effects of this after the Pentecost baptism, when they had all things common and love was the only bond of union.

Here then it is definitely settled that the one true christian baptism is of the Holy Spirit; that those who receive and abide under its influence, are washed with the waters of life, and cleansed from all sin; that by the purifying fire of the Holy Spirit the base and

corrupt passions of a fallen nature are more and more consumed; and that the selfish disposition of men are so subdued, that whether Jews or Gentiles, they can drink into one spirit, they can have true fellowship one with another, and, by the blood and life of Christ Jesus becoming their life, they can, thereby be cleansed from all sin.

Again, can any one suppose that the baptism of Christ was less crossing and debasing to the pride of man than that of John. He preached "Repent ye for the Kingdom of Heaven is at hand" and they were baptized of him in Jordan, confessing their sins. Why do not the abettors of the water part of this baptism take the confession part also? Can they suppose that the work under Christ is less perfect than even under the Law; for in all cases of sin and uncleanness, where they had to

be washed or sprinkled, they had to confess and lay open their whole state to the Priest or Elders of the people. Do the Baptists do this? If not then their baptism is less perfect than that of the Law, and far short of that of John; for, no doubt, the burning and shining light in him, as God's witness, brought him to do it honestly, not pretendedly, as is now the case by many, who profess to confess their sins but bring nothing specified to the light. Thus we may perceive, that it was by the whole of this ordinance; and not by baptism alone, that they found a relation to John as a witness of the true light that was to follow. Therefore it is evident, that the like work of honestly confessing and repenting of every known sin, in a more perfect degree, is and ever will remain the only means whereby the sins of any can be blotted out, and

their souls washed from all its stains by the waters of life, thus becoming recipients of the Holy Spirit whereby they are baptized into the one body of Christ. For without an honest confession and repentance there never was a forgiveness of sin. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy." "If we confess our sins — nothing here said of Johns water baptism — if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

These are the first requirements of God to the sinner; by these and these only, can he draw near to the Divine Spirit, and receive the purifying baptism thereof, sufficient to cleanse the soul from all unrighteousness. And we find no promise in the scriptures that

without this work either the forgiveness of the sinner, or the cleansing of the soul ever will be effected. Therefore however much this may be disputed by those who being ignorant of the substance attach much importance to the shadow; yet by living experience we can testify that it is sanctioned by the Spirit of God to be the only true baptism of Christ, and that it is fully sufficient unto salvation without the shadow.

By a candid attention to the foregoing remarks, the questions propounded by our friend, are, we think, fully answered; though not exactly in the order in which they were arranged, as the answering of some one of these questions must necessarily illustrate the subject sufficiently plain to include several others they nearly occupying the same position and therefore requiring nothing materially different in their answer...

Note A. Ephes IV. 15. "Grow up into him in all things even (into) Christ" for "if any man be in Christ he is a new creature" (2 Corin V. 17) For "as many as were baptized into Jesus Christ, were baptized into his death" "that as Christ was raised up from the dead even so we also should walk in newness of life. Rom VI. 3. 4.

Note B. 1st Peter. III. 21 "The like figure whereunto, baptism — the answer of a good conscience towards God — doth also now saves us by the resurrection of Jesus Christ (but) not the putting away of the filth of the flesh.

Note C. Acts IX. 17. 18. "Ananias said the Lord hath sent me (1st) that thou mightest receive thy sight, and (2d) be filled with the Holy Ghost." And (1st) he received sight forthwith, and (2d) was baptized. The baptism therefore was with the Holy Ghost.

The end.

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